

ISSUE 154

Jamadal Ula 1446 | November 2024

# ISLAMIC FOCUS

## HOPE AND ONE YEAR OF GENOCIDE

*Shade*  
OF THE THRONE

Prophetic  
PRAISE  
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Bangladesh

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ISLAM IN  
BANGLADESH



HOPE AND ONE  
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PROPHETIC  
PRAISE



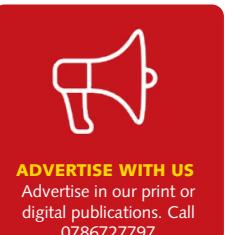
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Oliva Design & Print  
ISSN number 2223-1110 (Print)

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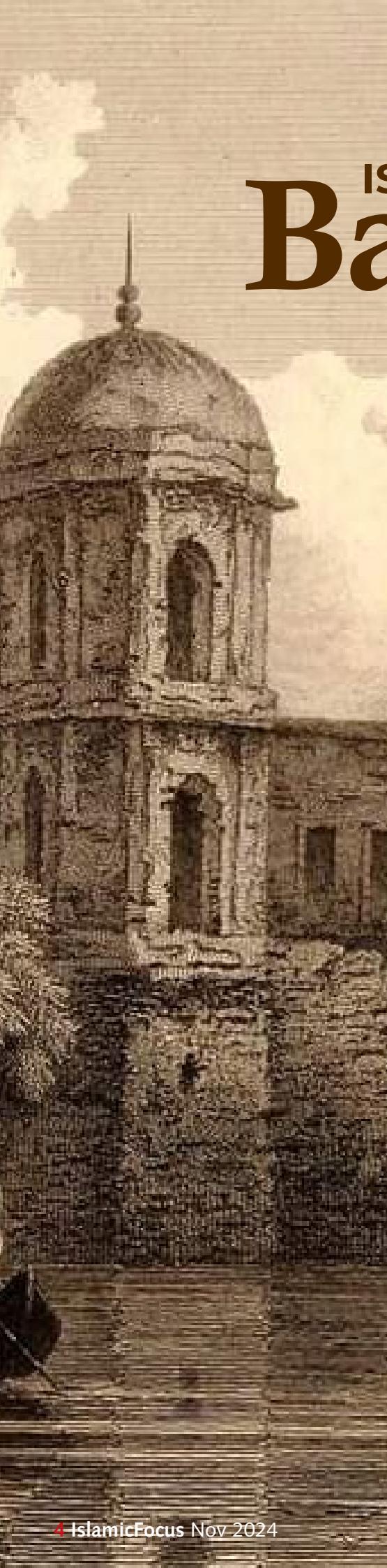


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# ISLAM IN Bangladesh

*Bangladesh is not some backward piece of land with no history or culture. The contrary is true, with the land enjoying a rich history which we will explore in this article.*

**B**angladesh was in the news in August 2024 with the student-led overthrow of the government of Sheikh Hasina. There is optimism that this will herald a new era of rulers who will make Islam a priority in line with the aspirations of the people, and a government that will look out for the good of its people. Contrary to the western media narrative, Bangladesh is not some backward piece of land with no history or culture. The contrary is true, with the land enjoying a rich history which we will explore in this article.

Bangladesh is the 8th most populous country in the world with 170 million people. It has the 5th most spoken language in the world, has the 3rd largest Muslim population with over 90% professing Islam, and has the 2nd biggest economy in South Asia. The broader region is called Bengal and is currently divided between Bangladesh and West Bengal in India. It gets its modern name from the Bangla tribe which settled in the region over 3500 years ago, and the suffix Desh which means land. Bangladesh thus translates as the Land of the Bangla or the Land of Bengal. Before the arrival of Islamic political control, it was ruled by several Hindu and Buddhist kingdoms.

## Arrival of Muslims

The first mention of Muslims in Muslim accounts dates to the geographical work of Ibn Khordadbeh in the 9th century where he lists it as a region with which the Abbasids trade, and where Muslim traders lived. The earliest Muslims could have come from the late Umayyad period and coins from the reign of Harun Al Rashid have been uncovered there.

While conquest by Muslim armies heralded the arrival of Islam in the western regions of India (today's Pakistan), Islam came to the eastern regions and Bengal through traders. The second largest city of Bangladesh, Chittagong, derives its name from the Arabic Shatt al Ghanj (delta of the Ganges) as this is where the main tributary of the Ganges River flows out into the sea.

Muslim political rule first arrived in the 11th century through the Ghurid dynasty. Bakhtiyar Khalji conquers the region with his first campaign being a conquest of a village with just 17 soldiers. The region comes under Muslim rule and Muslim coins are minted. It remains a nominal part of the Delhi Sultanate as a semi-independent country for the next 300 years. By the 14th century the entire Bengal is ruled by Muslims. It forms the eastern frontier of the Muslim lands with Spain or Andalus marking the western extent.

The Bengal Sultanate rules over what is today Bangladesh and West Bengal, and reaches Nepal, Arakan in Burma, Assam and Varanasi in India. What was a hallmark of Bengal was that most of the indigenous population converted to Islam. It was one of the wealthiest and richest regions to trade with. It served as a transit to China for Muslim traders. Bengal enjoyed trade connections with states in Asia, Africa and Europe. The Mughal emperors called it the Paradise of Nations due to its unrivalled wealth. Bengal provided the Muslims rulers in Delhi with their largest source of revenue, and exported muslin, silk, gunpowder and cotton textiles to such an extent that many European nations were heavily dependent on them.

### **Islam spread in Bangladesh through the efforts of people like Shah Jalal. Dhaka's international airport is today named after him.**

He was an Arab from Konya, Turkey. His father was a contemporary of Moulana Rumi  . Shah Jalal's sheikh gave him some sand and instructed him to travel the world until he found a place whose soil matched the colour of this sand. His journey takes him through Baghdad at the time that the last Abbasid Caliph was killed by the Mongols. In India he meets the famous saint Nizamuddin Auliya  . He arrived in Bengal at a time when the Muslim king was about to launch a fourth attack under the command of Sikandar Khan Ghazi on the Hindu king Gour Govinda. Govinda had persecuted Muslims who ate beef and had repulsed three previous attacks. Shah Jalal and his followers join the battle, and the Muslims win an unexpected victory. Shah Jalal's reputation is made, and he settles in the area propagating Islam for the next 50-60 years. Tens of thousands of people accept Islam through his efforts.

### **Politics and the Wealth of Bengal**

The famous Muslim traveller, Ibn Battuta, arrived in Bengal in 1346 when Shah Jalal has become famous. He travels to meet him and leaves a description of him. He also leaves a description of Bengal which gives a glimpse into its fabulous wealth and fertile land. He sailed down a river in Bengal for 15 days and noted that on both banks were greenery, villages and water wheels all the way, as though one was sailing in an open-air market. He saw an abundance of everything and observed the Chinese ships coming to trade. His list of food prices, which when adjusted to today's values, leaves one astounded. A fat sheep cost 5 cents, 2 cents for 8 fat fowls, 45 cents for a buffalo, half a cent for 37 kg of butter/ghee or sugar, and the finest cotton cloth sold for 3 cents a metre!

That was the amazing wealth of Bengal, and it attracted the eyes of those who wished to exploit it. The Mughals come in, but the real threat comes in the form of the Europeans. Vasco da Gama sails to India at a time when Columbus has sailed to America thinking it to be India. The Portuguese, British, Dutch and others set up trading posts in Bengal. They start to exploit the people and their resources until the Nawab of Bengal Sirajud Daula objects to the unfair trade of the British. He initially succeeds in gaining ground, but his efforts culminate in 1757 with the Battle of Plassey. On paper the Nawab has the superior force of 50,000 soldiers against 3,000 British. But the dynamics of political intrigues come into play, with these same elements playing out through history. Mir Jafar, his Shia military general, strikes a deal with the British mercenaries under the heartless, brutal and cruel Robert Clive to sell out the Nawab. Bankrolling the mercenaries is Jagat Seth, the wealthy Jain bankers who were the Rothschilds of the day, influencing politics in India.

Mir Jafar siphons away much needed military funds and takes his troops

out of the battle. Sirajud Daula is defeated, and the Battle of Plassey becomes the turning point of history. The British change from being traders to colonial control under the British Raj in 1857. It led to the Mughals eventually being deposed and India becoming enslaved to the British. This battle in Bengal changes the course of Indian, British and world history.

This element of internal sell-outs and traitors is a recurring theme at critical junctures in Muslim history. Even today, while Gaza and Palestine burn under a year-long Israeli genocide, Muslim Azerbaijan is still Israel's leading supplier of crude oil, and Egyptian ports are key supply points for Israel. Mir Jafar got a measly R60 million to sell India into slavery, ending up being



reviled in India as a traitor. It is worth noting that Shia influence is a recurring theme as well, selling out the Muslim nation in their times of need.

While Mir Jafar stabs the Muslims in the back in Bengal, Mir Sadiq, along with the Muslim Nizam of Hyderabad, is doing the same to the heroic Muslim ruler in Deccan, Tipu Sultan. When Tipu Sultan is killed in battle, the British remark, "Now India is ours!" Iqbal, the poet of the East, expresses it succinctly, "Jafar az Bengal, wa Sadiq az Dakkan; nangi aadam, nangi Deen, nangi watan!" which translates as, "Mir Jafar in Bengal and Mir Sadiq in Deccan, are sellouts and a stigma to humanity, religion and country."

### The Real Enemy

In 1857 the Indian War of Independence is fought, and the last Mughal Emperor Bahadur Shah Zafar is defeated to end his days in lonely exile. From 1857 to independence in 1947 the British plunder the wealth of India and take Bengal from the world's wealthiest nation to almost zero, fleecing the land of its riches. In 1943-1944, with the instructions of the so-called British hero Winston Churchill, they cause one of the worst man-made disasters in history. The Bengal Famine occurred at a time when there was no drought, yet three million or more people, or 10% of the population, lost their lives due to starvation. The British deliberately starved the people to supply their soldiers in World War Two. When the British Viceroy in India, ashamed of these policies, begged Churchill to reconsider, he replied with words dripping with racism and cruel inhumanity that if the Indians are starving, why were they breeding like rabbits, and if the shortages were so bad, why was Gandhi still alive!

**We need to keep reminding ourselves of the real enemy – the former colonial powers**



**who divided and conquered, and who continue to manipulate world politics.**

They felt no compunction in decimating human lives, yet the Muslim world still looks up to them as role models and gets mesmerised by their culture. They took a wealthy nation, plundered its resources and built their empire on this blood-soaked terrorism. Which brings us to the present. Bengal was split by the British on religious lines in 1947 to further break its power and perpetuate religious hatred so that the former colonialists can manipulate the region. It was initially part of Pakistan and then gained independence as Bangladesh. Despite having a Muslim majority, successive governments have worked at suppressing the Islamic will of the people. The regime of the last ousted Prime Minister Sheikh Hasina notoriously imprisoned and killed many Ulama together with being very close to the anti-Muslim government of Indian Prime Minister Modi. In August 2024, the people rose up, especially students, and overthrew her government. What

does the future hold? Will the people truly be free, or will Bangladesh be a pawn in the political manipulations of foreign powers?

Around the corner, in Assam state in India, an area once ruled by the Bengal Sultanate, Modi's Indian government is ripping apart families by declaring the Bengali Muslim community foreigners, stripping them of their citizenship and placing them in so-called detention centres. 54,000 have thus far been declared foreigners, unable to access services in India or vote. If we don't wake up to the reality of the threats facing our communities, and we continue to divide ourselves on other issues, we will not have the power to fight back against these threats and preserve our honour and freedom.

The history of Bangladesh gives us valuable insights, allowing us to learn from the past and not repeat the same mistakes. It brings home to us our rich heritage and what we can achieve if we put our priorities in order and stand together.



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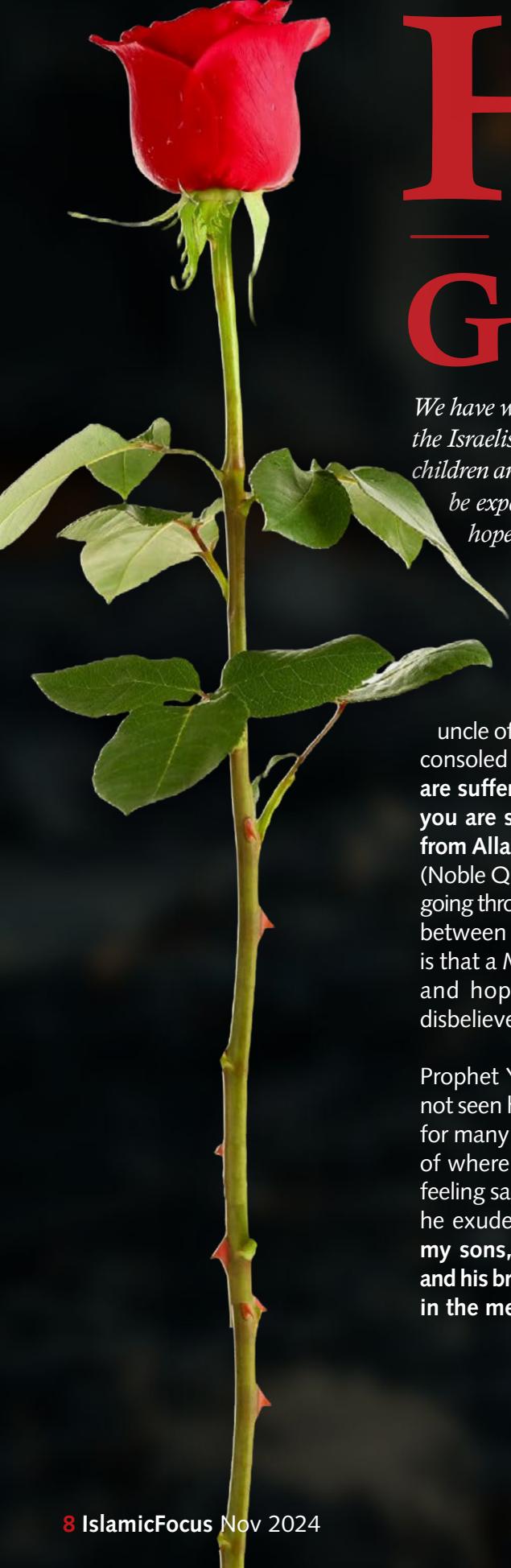
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# HOPE — AND ONE YEAR OF — GENOCIDE

*We have witnessed one year of the latest round of oppression and injustice by the Israelis against the Palestinians. Over 41,000 people, many of whom are children and women, have been massacred. At such a juncture, when we might be experiencing feelings of despair and anguish, we need to reaffirm our hope in Allah ﷺ.*

**A**t the Battle of Uhud, when the Muslims had lost 70 men including Hamza ﷺ, the beloved uncle of the Prophet ﷺ, they were consoled with these words, “**If you are suffering, they are suffering as you are suffering, while you hope from Allah what they do not hope.**” (Noble Quran, 4:104) Both sides are going through pain, but the difference between Imaan (faith) and disbelief is that a Muslim has a positive spirit and hope in Allah ﷺ which the disbeliever lacks.

Prophet Yaqoob alaihis salaam has not seen his son Yusuf alaihis salaam for many years nor is there any hint of where he might be found. He is feeling sadness at his separation. Yet he exudes hope and positivity, “**O my sons, go and search for Yusuf and his brother, and do not lose hope in the mercy of Allah. In fact, only**

**the disbelievers lose hope in Allah's mercy.**” (Noble Quran, 12:87) It is a distinguishing feature of a Muslim that he never loses hope no matter what the situation might be. You might be going through a critical illness, you lost your job, your debts are piling up, you are apprehensive about upcoming exams, you are looking to get married, or your marriage might be on the rocks. In all situations we need to remember that we are the slaves of Allah ﷺ. He is in control of all the details and aspects of our lives. Suicide is not an option for a Muslim. In the last 45 years, suicide rates have increased by 65% worldwide with more than 1 million people taking their lives annually. A Muslim knows that this is not a solution, no matter what the challenge is.

**In the story of Yusuf alaihis salaam we learn lessons on being hopeful amidst the most trying times, and what our approach should be:**

**1** No matter how hopeless the situation might seem, our faith compels us to be hopeful and positive. Things might seem bleak with no light at the end of the tunnel, yet a Muslim never loses hope.

**2** Looking forward to good news in desperate situations does not necessarily mean that we won't feel the natural human emotions. Yaqoob alaihis salaam is full of positivity yet he has feelings of sadness. It is not a sign of weakness to feel these emotions of sadness, anxiety and so forth. These emotions should not incapacitate us. We need to continue to live productive lives through it all.

**3** Having hope does not mean that we sit idle and make no effort to find a solution. Yaqoob alaihis salaam sends his sons to search for Yusuf alaihis salaam or any news about him. Looking for a job? Send in your CV and hunt for career opportunities. If you are sick, seek medical help. Having positive thoughts does not affect making an effort.

**4** People of faith who have this hope and positivity inspire others with that hope. A critic only complains.

The Palestinians are showing us this lesson practically. They have undergone generations of suffering, yet you only see them being stronger in faith. They live by this slogan,

**“You cannot defeat a people that know death is not an end.”**

This ideology is playing a major role in giving the people of Gaza and Palestine resilience. This is in turn inspiring even non-Muslims:

**a** A US activist wrote, “In the midst of the most horrible things I've ever seen in my life (being perpetrated by the Israelis against the Palestinians), you (Palestinians) have inspired me. I haven't given a thought to being Muslim since my teenage years, but your faith has touched my soul. I've seen fathers holding the human scraps of their family in their hands saying they still believe in Allah ﷺ. How is this possible?”

**b** Another person commented, “Been anti-religion my whole 40 years, but seeing the beauty and strength in the belief (of the Palestinians) has opened my mind up to Muslim beliefs. It's beautiful. It's a strength I will never know, and it's inspiring to the greatest degree.”

**c** Someone else said, “I was

raised a Catholic then became an atheist. Now I'm going to buy a Quran and read every word (because of the faith of the Palestinians).”

**d** We are seeing amazing and awe-inspiring faith and positivity in the Palestinians. A teenager is shot in the neck yet insists on reading his Maghrib Salaah before the medics even treat him.

**The faith of the Palestinians is awe-inspiring and infectious.**

If this hasn't taught us how to have hope in Allah ﷺ, then we are missing something in our belief. We go through an extended period of loadshedding, and we get agitated and upset. The Irish UN Peacekeeping Battalion in Lebanon of just 300 soldiers along with the other UN troops have refused to leave their positions in defiance of Israeli orders and attacks on them. Thousands of people in the UK and USA are marching weekly for the Palestinian cause. Despite the Israeli pressure on them, European politicians have been speaking out. A Polish MP called Israel a terrorist state, while a Slovenian EU MP labelled them an extremist state. The UN Rapporteur has been publicly vocal about Israeli war crimes. The faith of the Palestinians is awe-inspiring and infectious.

## **Optimism and having hope for a Muslim comes in all facets of life:**

**1** Being hopeful of getting rewarded for our good deeds. The Hadith tells us, "Whoever fasts the month of Ramadaan with faith and hoping for reward, his previous sins will be forgiven." (Bukhari) "Surely those who recite Allah's Book and have established Salaah and have spent, secretly and openly, from what We have provided to them - they hope for a trade that will never fail." (Noble Quran, 35:29) We need to do good deeds with the hope that we will be rewarded for them.

**2** Having hope for the mercy of Allah ﷺ when going through pain. "Indeed, those who believed and those who migrated and struggled in Allah's Path hope for Allah's Mercy. And Allah is Forgiving, Merciful." (Noble Quran, 2:218) "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, except that Allah wipes out his sins for that." (Bukhari)

**"Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him."**

**3** Having a yearning and hope to meet Allah ﷺ. The Prophet ﷺ said, "Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him." It was said to him: "O Messenger of Allah ﷺ, does hating to meet Allah mean hating to meet death? For all of us hate death." He replied, "No. Rather that is only at the moment of death when he is given the glad tidings of the mercy and forgiveness of Allah, he loves to meet Allah and Allah loves to meet him; and if he is given the tidings of the punishment of Allah, he hates to meet Allah and Allah hates to meet him." (Ibn Majah) "Whoever hopes to meet Allah (must be sure that) Allah's appointed time has to come." (Noble Quran, 29:5)

**4** Hope for forgiveness. A youngster was dying. The Prophet ﷺ went to meet him and asked, "How are you?" The boy replied, "O Messenger of Allah ﷺ, I swear by Allah that I have hope in Allah and I am scared over my sins." The Prophet ﷺ said, "These two (qualities) do not gather in a slave's heart at such a moment except that Allah gives him what he hopes for and protects him from what he is scared of." (Tirmidhi)

Muslim balances hope and fear, for hope alone without fear will amount to arrogance. Ibn al Jawzi ﷺ writes that life is a battlefield and a constant warzone. The devils shoot arrows of desire and strike at people with the swords of sinful pleasures. Those who succumb drop dead. Others get wounds of committing sins and

treat them with repentance. (Sayd al Khatir) Once you repent over your sins, have optimism in being forgiven.

**5** Hope for Paradise. Muslims need to have optimism that they will enter Paradise. Paradise is prepared for those who believe and have hope in meeting Allah ﷺ. It is a destination for those who work for it and have hope in attaining that prize. The Noble Quran describes the believers as saying, "Our Lord, We heard a caller calling towards Faith: saying 'Believe in your Lord.' So we believed. Our Lord, forgive us our sins, and write off our evil deeds, and make us die only when we have joined the righteous." (Noble Quran, 3:193) These believers display hope and optimism in receiving their reward and Paradise, saying, "Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise." (Noble Quran, 3:194)

**6** Being hopeful that Duas are answered. The Hadith encourages us, "Make Dua to Allah with certainty that He will answer you." (Tirmidhi) The Hadith teaches us to be determined, ambitious and confident while making Dua.

**7** Having hope for material things. "And if you must turn away from them (needy relatives) awaiting a bounty from your Lord which you expect (if you have not the means to give them at present), then speak to them a gentle word." (Noble Quran, 17:28) If you do not have

money to assist relatives and family in need, keep the hope that you will receive these material bounties from Allah ﷺ. In the meantime, give them positive, polite words of hope. If you are looking for a pay raise, a job, a promotion, a better life, or a military victory for the Palestinians over their tormentors, then be hopeful in receiving them.

There's an interesting academic discussion among the scholars about which verse of the Noble Quran projects the most hope. The pious have chosen different verses, but the one that is more commonly chosen is, "Say, "O My servants who have transgressed against themselves (by sinning), do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, He is the One who is the Most-Forgiving, the Very-Merciful." (Noble Quran, 39:53)

The Prophet ﷺ taught us a Dua to make that exudes hope and optimism. A man came to the Prophet ﷺ and complained about his many sins. He was told to recite,

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتُكَ أَرْبَحَنِي  
عَذْلِي مِنْ عَمَلِي

Transliteration: Allahumma maghfiratuka awsaoo min zunoobee wa rahmatuka arjaaj indee min amalee

Translation: Oh Allah, Your forgiveness is far wider than my sins, and Your mercy holds more hope for me than my actions.

He was made to recite this thrice, and was then told, "Stand, for Allah ﷺ has certainly forgiven you." (Mustadrak)

A Muslim keeps hope alive in all situations. His faith and belief demand this of him. As Muhammad Al Sunusi describes it, "Life is filled with obstacles and challenges; this is its nature. Expecting life to be entirely free of hardships is unrealistic. As the poet says:

*Life is filled with adversity, while you seek it pure of troubles.*

*Expecting the impossible is like seeking fire from water.*

*If you build hope on the edge of impossibility, you only build on a crumbling foundation.*

The Noble Quran reminds us of this reality, "Indeed, We created man in hardship" (90:4), and "He who created death and life to test you as to which of you is best in deed." (67:2)

Since life is inherently filled with trials, we cannot change its nature. However, we can change how we understand and approach it. A major part of this is adopting hope rooted in faith in Allah ﷺ and trusting in His mercy and wisdom.

Hope breathes life into our existence. With hope, we become aware of our potential, trust in the blessings that Allah ﷺ has granted us and look for the light that dawns even amid the darkest nights. Life without hope is like a body without a soul."

*Dr. Yunus E. Gaida*

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"Do not treat people except in the way you would love to be treated by them." (Tabrani)

"Love for people what you love for yourself." (Musnad Ahmad)

# SHADE OF THE THRONE

*If you want a barometer of the level to which Western society has denigrated, you need only look at the opening ceremony of the 2024 Paris Olympics. It actively promoted the ideology of transgenderism with drag queens participating, transgender models and a lesbian DJ.*

**I**t combined elements of paganism with the depiction of the false Greek god of wine Dionysus naked on a table, painted blue like a Smurf to supposedly speak about the absurdity of violence. It mocked the Christian depiction of Jesus peace be upon him with a parody of the last supper, and promoted the LGBTQ agenda with a vengeance, forcing it down the throats of the world's viewers. The ceremony was described as demeaning, disgusting and disrespectful in the words of one commentator. At a staggering cost of \$130 million, it openly displayed the move to take the world away from religion and break down the morals of society. It was supposed to reflect inclusivity, but that is rich coming from the host nation France which has banned the Hijab. The hypocritical mixed messages when it comes to Islam are clear to see.

The Olympics themselves are seen as the pinnacle of sporting achievement and a chance for athletes to perform on the world stage. As Muslims we need to search deep down within our hearts and souls and ask why we would be so captivated by something that has pagan origins, which promotes values that are alien to Islam, and wastes so much money? In real terms, it

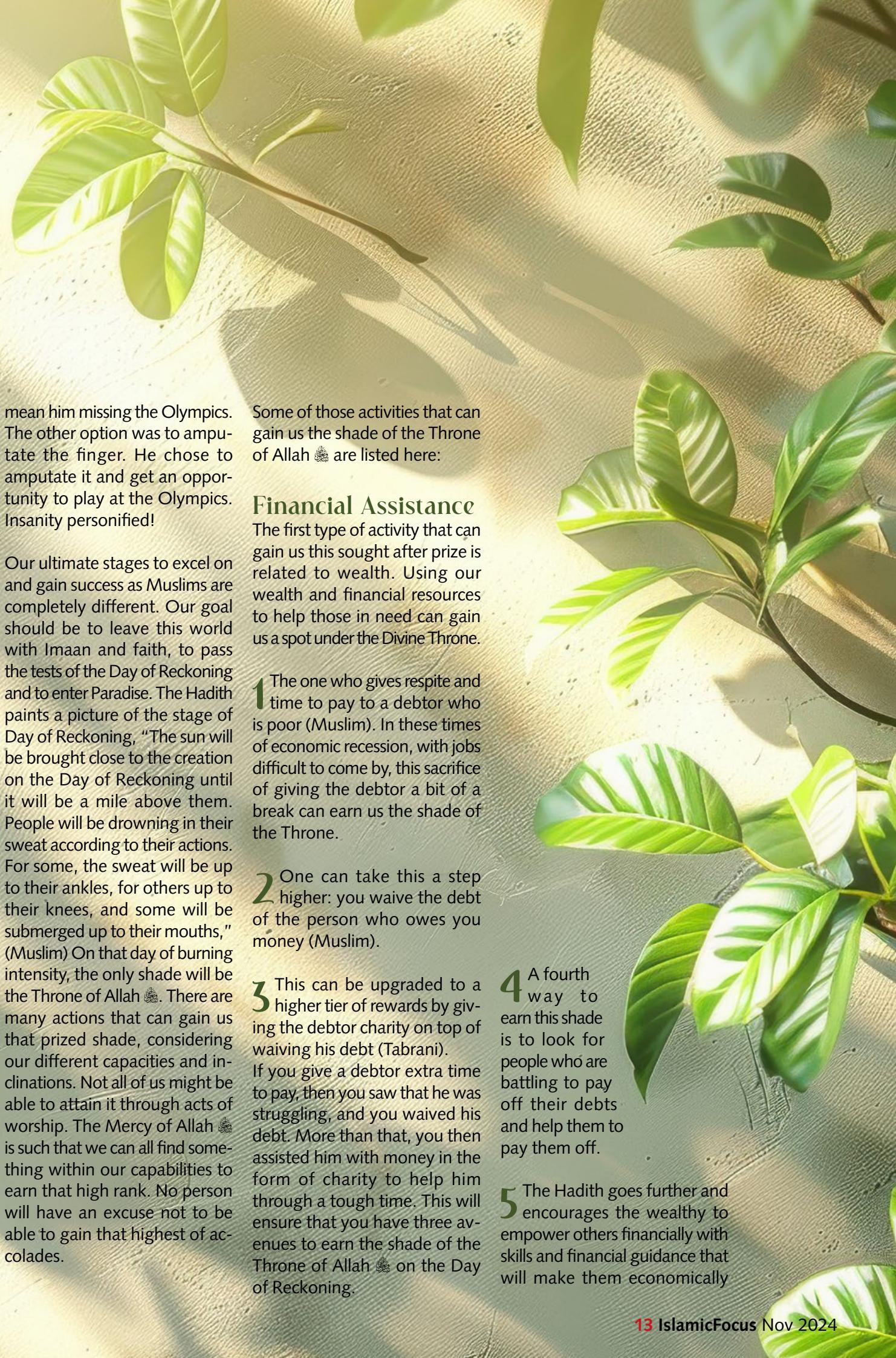
delivers no meaningful advancement for humanity. While Palestine was burning under a relentless Israeli onslaught, Muslim countries deemed it appropriate to spend huge amounts of money on training and sending athletes to participate. Are we so desperate to gain Western approval? The very same Olympics which banned Russia for invading Ukraine, which banned Afghanistan for having a government that ruled according to Islamic law in line with the aspirations of the people, which banned South Africa for its Apartheid policies, allows Israel to participate. This is a country which is carrying out a genocide, slaughtering men, women and children, whose parliament is debating whether sexual abuse of Palestinian hostages by Israeli soldiers counts as something morally wrong! These Olympic double standards are beyond mind-boggling.

The moral degradation that accompanies the modern Olympics and its depraved nature is aptly summed by the fact that male fans were complaining about female beach volleyball players wearing leggings rather than the skimpy bikini bottoms which the Olympic committee mandates! Is it any surprise then that the

Olympics have a pagan origin? It has its roots in the ancient Greek sporting festivals held to honour their false gods. Tony Perrottet calls it the "Total Pagan Entertainment Package" with sacrifices and feasting, and with athletes participating naked. Women were banned from the stadiums, but prostitutes were imported for the lust of tourists. Much of this paganism and its accompanying moral degradation is reflected in what happens at today's Olympic Games.

**He chose to amputate it and get an opportunity to play at the Olympics.**

The Olympics are regarded as the ultimate goal of the athletes. To illustrate the hold it has on the minds of the athletes, Australian field hockey player Matt Dawson injured his finger badly in training for the Olympics. The doctors said that they could save the finger, and it would need 4-6 months of recovery but would



mean him missing the Olympics. The other option was to amputate the finger. He chose to amputate it and get an opportunity to play at the Olympics. Insanity personified!

Our ultimate stages to excel on and gain success as Muslims are completely different. Our goal should be to leave this world with Imaan and faith, to pass the tests of the Day of Reckoning and to enter Paradise. The Hadith paints a picture of the stage of Day of Reckoning, "The sun will be brought close to the creation on the Day of Reckoning until it will be a mile above them. People will be drowning in their sweat according to their actions. For some, the sweat will be up to their ankles, for others up to their knees, and some will be submerged up to their mouths," (Muslim) On that day of burning intensity, the only shade will be the Throne of Allah ﷺ. There are many actions that can gain us that prized shade, considering our different capacities and inclinations. Not all of us might be able to attain it through acts of worship. The Mercy of Allah ﷺ is such that we can all find something within our capabilities to earn that high rank. No person will have an excuse not to be able to gain that highest of accolades.

Some of those activities that can gain us the shade of the Throne of Allah ﷺ are listed here:

### Financial Assistance

The first type of activity that can gain us this sought after prize is related to wealth. Using our wealth and financial resources to help those in need can gain us a spot under the Divine Throne.

**1** The one who gives respite and time to pay to a debtor who is poor (Muslim). In these times of economic recession, with jobs difficult to come by, this sacrifice of giving the debtor a bit of a break can earn us the shade of the Throne.

**2** One can take this a step higher: you waive the debt of the person who owes you money (Muslim).

**3** This can be upgraded to a higher tier of rewards by giving the debtor charity on top of waiving his debt (Tabrani). If you give a debtor extra time to pay, then you saw that he was struggling, and you waived his debt. More than that, you then assisted him with money in the form of charity to help him through a tough time. This will ensure that you have three avenues to earn the shade of the Throne of Allah ﷺ on the Day of Reckoning.

**4** A fourth way to earn this shade is to look for people who are battling to pay off their debts and help them to pay them off.

**5** The Hadith goes further and encourages the wealthy to empower others financially with skills and financial guidance that will make them economically



independent. Jabir ﷺ narrates that the one who assists a person who has no trade nor is he able to learn one, will gain the shade of the Throne (al Mujam al Awsat).

This is a crucial part to play in uplifting society and earning the medals of the Day of Reckoning. As a community, we should look out for the youth who are starting off in life, mentor them and assist them in gaining skills and qualifications. We need to help them get jobs, set up trades and launch their careers. In our high school interactions, one of the biggest points we picked up is that the youth are looking for someone to guide them through the practical steps of studying for a career and getting into the job market. They are just looking for someone to take them by the hand and show them the first few steps on the route.

Helping even middle-aged people who have lost a job they were in for much of their lives and might not have the know-how of starting a business is an act that will gain one a gold medal on the Day of Reckoning. Skills centres are a lifeline for our societies. Government has also acknowledged that not everyone is cut out for a degree. Vocational studies in mechanics, welding, electrical and plumbing can all now be studied at a college with a grade nine certificate.

Contrast the Islamic approach to debt and helping others financially with the Western system that has so captivated us. Making money on money

is a hallmark of the Western banking and economic system. Instead of leniency if you cannot pay a debt, your loan is sold on to others who then try and get the payment ruthlessly. Interest gets charged on it, sinking a suffering society even lower down. The entire system is so volatile. It is designed to help those with much gain even more at the expense of the masses. There's nothing wrong in making money but it should never be at the expense of our ethics, morals and human decency and compassion.

## Social Interaction

Other acts which can gain a person a sort-after spot under the Throne are related to our social interaction:

**1** To have good conduct with all people, Muslim and non-Muslim. Abu Hurairah ﷺ narrates that the Prophet ﷺ said, "Allah ﷺ revealed to Prophet Ebrahim alaihis salaam, 'Oh my friend, have good manners with even non-Muslims and you will enter the ranks of the pious. For the one who has good character will gain the shade of the Throne (of Allah ﷺ)." (Al Mujam al Awsat)

**2** The next level is to be extremely gentle and kind in our mutual interactions with Muslims.

**3** To upgrade this to another level will be to remove a difficulty from someone in distress.

## Acts of Worship

Yet another avenue to earn a place in the shade of the Divine Throne is to connect oneself with the worship of Allah ﷺ:

**1** A youngster who grew up in the obedience of Allah ﷺ, who made the sacrifice of living a life that is pleasing to Allah ﷺ when he had all the temptations spread in front of him, will earn immense rewards and the shade of the Throne.

**2** A person who learnt the Noble Quran in his childhood and continues to read it in his old age. (Shuab al Imaan)

**3** A man whose heart is attached to the Masjid when he leaves the Masjid until he returns. He is always working out the times for his return to the Masjid.

**4** A man who keeps track of the sun to ensure that he knows the times of Salaah will also enjoy the shade of the Throne. (Kitab al Zuhd) This is indicative of having a concern for carrying out acts of worship diligently, to make them a priority in your life and to give them a central role in your daily schedule.

To participate in the Olympics, athletes prepare. The way to prepare for a place under the Throne of Allah ﷺ is to remember death which opens the door to Qiyamah and the Hereafter. The Hadith encourages us to visit the graves,

The way to prepare for a place under the Throne of Allah ﷺ is to remember death which opens the door to Qiyamah and the Hereafter

it will remind you of the Hereafter. Wash the deceased for touching a lifeless body is a profound lesson and will awaken your senses.

Read the funeral prayer. Don't only wait for a funeral of someone you know; participate in the funerals of those you don't know as well. At the graveyard don't waste that time of reflection in catching up on news. Recite the Noble Quran while waiting for the burial to be completed.

Reading the funeral prayer, the Hadith continues, will perhaps cause you to grieve and the one who grieves and feels anguish and pain will be under the shade of the Throne receiving all goodness. (Mustadrak)

Ibn al Jawzi ﷺ says that a person should soften his heart by visiting the graveyard. An intelligent person should picture the scene of his death. Eventually this practice will make you like Marouf Karkhi ﷺ and you will always have death at

the back of your mind. Someone said to Marouf ﷺ, "I will lead you in Zuhra Salaah, but I'm not sure about Asr though." Marouf remarked, "What makes you think you will even reach Asr? To think you will even live that long is too high a hope." Obviously, the Sunnah teaches us moderation. We can balance the intensity of worry and fear of death with light-hearted moments as well.

There are many more avenues outlined in the Hadith to allow us to secure a place under the Throne of Allah ﷺ. In this article, we have listed a few. In summary, we should prepare for the ultimate stages of honour and glory of human existence such as trying to get a prestigious spot under the Divine Throne. Like how we put in serious effort to book our tickets and holidays, we need to put the same or more level of energy into finding out about actions that will gain us the shade of the Throne. It is not difficult but remember that the time we have to earn and secure it is very short.



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# Prophetic Praise

There are many references in which the Prophet ﷺ and his Sahaba رضي الله عنهون about him partook in poetry. The Prophet ﷺ said, "Truly, in some poetry, there is wisdom." (Bukhari, Muslim, Abu Dawud) The meaning of this is that there is good poetry in which people receive encouragement towards the Truth, and admonition from wrongdoing as well.

Amr bin Sharid reported his father As saying, "One day when I rode behind Allah's Messenger ﷺ, he said to me, 'Do you remember any poetry of Umayya bin Abi Salt?' I said, 'Yes.' He said, 'Then go on.' I recited a couplet, and he said, 'Go on.' Then I again recited a couplet, and he said, 'Go on.' I recited one hundred couplets of his poetry." (Muslim)

The Prophet ﷺ said, "The truest words spoken by a poet were the words of (the pre-Islamic poet) Labid. He said, 'Lo, everything apart from Allah is vanity and falsehood...' (Bukhari)

Out of his Sahaba رضي الله عنهون about him, four were particularly well-known for reciting poetry: Abdullah ibn Rawaha, Ka'ab ibn Malik, Ka'ab ibn Zuhair and Hassan ibn Thabit رضي الله عنهون .

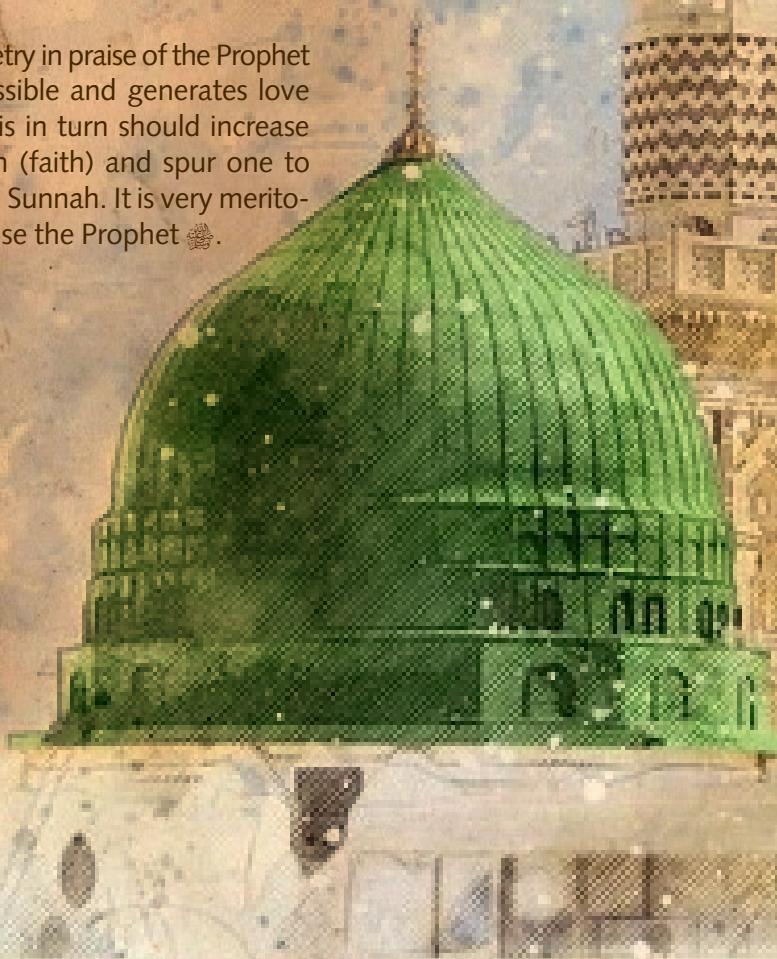
In fact, the Prophet ﷺ would let Hassan ibn Thabit رضي الله عنهون recite poetry while on his mimbar (pulpit) in his mosque, either in praise of the Prophet ﷺ, or in defence of Islam in his presence.

It was Ka'b ibn Zuhayr رضي الله عنهون who so eloquently praised the Prophet ﷺ and the emigrants with his poem Baanat Suaad, and as he finished the 58 verses, the Prophet ﷺ rose up, and wrapped his own cloak (burda) around Ka'b رضي الله عنهون in

appreciation. For this reason, the poem is known as the original al Burda.

Ka'b ibn Zuhayr رضي الله عنهون is regarded as the father of the Madee' genre, or poems in praise of the Prophet ﷺ. According to historical accounts, Ka'b رضي الله عنهون recited his poem to the Prophet ﷺ by way of apology.

To recite poetry in praise of the Prophet ﷺ is permissible and generates love for him. This in turn should increase one's Imaan (faith) and spur one to emulate the Sunnah. It is very meritorious to praise the Prophet ﷺ.



## Selected poems of the Sahaba in praise of the Prophet ﷺ:

1. Hassan ibn Thabit ﷺ. His most well-known poem, which mentions the birth of the Prophet ﷺ, reads:

"And more excellent than you, my eye has never seen, And more beautiful than you, no woman ever gave birth to; You were created free from any flaw whatsoever, As though you were created just the way you wanted."  
(Diwan of Hassan ibn Thabit ﷺ)

2. Kulayb ibn Asad ﷺ

Kulayb ﷺ came in a delegation to meet the Prophet ﷺ from Hadramaut (Yemen). He carried with him a cloak that his mother had made for the Prophet ﷺ. When he reached, he accepted Islam, handed over the gift and recited poetry in praise of the Prophet ﷺ, among them these lines:

"You are the Prophet about whom we were informed,  
And the Torah and earlier messengers gave us tidings of your advent."  
(Tabaqaat ibn Sa'ad 1:263)

3. Abdullah ibn Rawaha ﷺ. In many verses, he described the sublime beauty of the beloved Prophet ﷺ. An example is the following:

"Even if he had no clear signs within him, His form alone would suffice as confirmation of his prophethood." (Al Isaah 4:75)

4. Ali ibn Abi Talib ﷺ. Among his poetry are the words which praise the Prophet ﷺ:

"How can we live a life of enjoyment and luxury, after the enshrouding and the burial of the beloved Prophet ﷺ has passed, For we were forced to face his departure's sorrow and agony, and we will never see his equal till we live our lives, For us you were like a strengthened fortress and a stronghold, A

protected sanctuary in the face of our enemies and foes, And with this fortress we had reached such heights in our souls, That can never be reached again nor seen nor shown, And while we were in your majestic presence, All day in our sights will be marvels of guidance and light shining bright."  
(Diwan of Ali ﷺ)

5. Hassan ibn Thabit ﷺ recited these verses when he had seen the Prophet ﷺ in his dream after his demise:

"One sweet night I met you again in my dreams, Forgetting my sorrows while in your presence, Sleeping yet believing I was awake in your company, Only to open my eyes to a second sorrowful parting.

How shall I live amongst the people when none of them is you?  
Life is just too painful when it is not lived alongside you."

(Diwan of Hassan ibn Thabit ﷺ)

The practice of writing poems in the praise of the Noble Prophet ﷺ has continued through history. Perhaps the most well-known poem specifically about the Prophet ﷺ's birth and early life was by Imam al-Barzanji ﷺ (d. 1766 CE), whose 19-chapter eulogy contains 355 verses. It is recited across the whole of the Muslim world and is particularly famous across large parts of Africa. Between each chapter is recited:

"O Allah, perfume his noble grave with the fragrant scent of blessings and peace, O Allah, honor, bestow peace, and shower blessings upon him and his family."

Imam al-Barzinji ﷺ was made the Shafi Mufti of Madinah Munawwarah because of his knowledge, piety, and virtue. He died in the city and is buried in Jannat al-Baqi. Among the rulers, Sultan Abdul Hamid I of the Ottoman Empire also composed poetry in praise of the Prophet ﷺ.

# HADITH

## VERIFICATION SERIES 16

In this series we bring you a selection of topics from [hadithanswers.com](http://hadithanswers.com)



### THE GREEN TURBAN

**Question:** I would like to know if wearing a green turban is Sunnah? Are there any narrations regarding this?

**Answer:** The wearing of green clothing is a Sunnah. (*Raddul Muhtar*, vol. 6 pg. 351)

The turban is part of clothing and therefore, wearing a green turban can be included under the Sunnah of green clothes.

Wearing a green turban is supported by the following:

1. Green is the colour of the clothes of Jannah. (*Surah Kahf*, verse: 31)
2. Green is considered the best colour. (*Tafsir Ruhul Ma'ani*, *Surah Kahf*, verse: 31)
3. The colour green was also loved by Rasulullah ﷺ. (*'Amalul Yawmi wal laylah-* *Suyuti*, pg. 33)

Sayyiduna Anas ؓ reports that the most beloved colour to Rasulullah ﷺ was green.

(*Musnad Bazzar; Kashful Astar*, Hadith: 2943 and *Al-Mu'jamul Awsat* of Tabarani, Hadith: 5730 and 8027. 'Allamah Haythami has classified the narrators of Tabarani as reliable. *Majma'u Zawa'id*, vol. 5 pg. 129, also see: *Ad-Di'amah*, pg. 120)

4. There are several Hadiths which report that Rasulullah ﷺ had worn green garments. (*Ad-Di'amah fi Ahkami Sunnatil 'Imamah*, pgs. 120-121)

5. Some Sahabah ؓ have reported that the angels had worn green turbans when they descended to assist the Muslims in battle. (*Ad-Di'amah*, pg. 120)

6. Sulayman ibn Abi 'Abdillah ؓ – a reliable Tabi'i- says that he saw the Muhajirun Sahabah wearing turbans of varied colours, among those colours was green. (*Musannaf Ibn Abi Shaybah*, Hadith: 25489)

### NABI ؓ WORE A GREEN STRIPED IHRAM

**Question:** Why did Nabi ؓ wear a green ihram in this Hadith: Ya'la ؓ narrated: "Rasulullah ؓ made tawaf of the Ka'bah wearing a green mantle under his right armpit with the end over his left shoulder."

**Answer:** Imam Abu Dawud ؓ has recorded this Hadith.

Ya'la ibn Umayyah ؓ narrated: Nabi ؓ performed tawaf wearing a green [striped] garment. His right arm was exposed and the end was draped over his left shoulder." (*Sunan Abi Dawud*, Hadith: 1878)

The commentators explain that the ihram was not completely green in colour. Rather, it featured green stripes. (*Mirqatul Mafatih*, Hadith: 2584)

I have not come across the exact reason as to why Nabi ؓ chose to wear a garment with green stripes on this occasion. However, Rasulullah ؓ would wear green clothing at times. In fact, green was the most beloved colour to Rasulullah ؓ.

And Allah ؓ Knows best.

### ANGELS WEARING TURBANS

**Question:** Is it true that wearing a turban is a Sunnah of the angels? I don't understand why they wear turbans.

**Answer:** The angels wearing turbans have been recorded in several Hadiths.

(Refer: *Mustadrak Hakim*, vol.3 pg.361, *Musannaf Ibn Abi Shaybah*, Hadith: 25247 and 25462 and *Musnad Ahmad*, Hadith: 25154, and other sources. Also refer to *Tafsir of Surah Aal Imran*, verse: 125.)

The pure creation of angels only do what they are commanded to, by Almighty Allah. The fact that Allah ؓ instructed them to wear turbans demonstrates the great merit of the turban.

And Allah ؓ Knows best.

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